HINC · LVCEM · ET · POCVLA · SACRA
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A Catechisme,

COMPOSED ACCORDING

to the order of the *Catechisme* in the Common

PRAYER

Booke.

CONTAINING

A briefe EXPOSITION of

I. *The Creed.*
II. *The ten Commandements.*
III. *The Lords Prayer.*
IV. *The Sacraments.*

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The Introduction.

Question.

Hat is your name?

Answ. N.

Quest. *Who gave you that Name?*

Ans. My God-fathers, and God-mothers.

Q. *When did they give it you?*

A. In my Baptisme.

Q. *Why was your name then given you?*

A. That I might bee put in minde, as often as I heare my Name, of the Covenant then ratified betweene God and mee?

Quest. *What benefit have you by that Covenant?*

A. I am thereby made [a] a member of Christ, [b] the child of God, and [c] an inheritor of the kingdome of heaven.

[a] Gal. 3. 27. Eph. 5. 30.
[b] Gal. 3. 26.
[c] Ro. 8. 17.

Q. *What should you haue beene without this?*

d Eph.2.2.3 A. As I was by nature, so should I haue continued still[d] a child of wrath, a member of the Diuell, an heire of hell and damnation.

Q. *Did your God-fathers and God-mothers vndertake any thing for you in answer hereunto?*

A. Yes, they did promise and vow three things in my name.

Q. *But are you bound to make good what they promised in your name?*

* 2 Tim.2.26. A. Yes, if I will enioy the benefits promised to me by them.

Q. *Which was the first of those three things, which they promised for you?*

A. That I should * forsake the Diuell and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. *How are you to forsake the Diuell.*

e Ge.39.9. A. By [e] refusing to hearken to any of his wicked suggestions.

Q. *How are you to forsake the world?*

f 1 Ioh.2.15. A. By [f] withdrawing mine affections from the honours, riches, pleasures, and other contentments, which the world affordeth.

Q. *But*

Q. *But may not a Christian enioy such contentments as the world affordeth?*

A. Yes, so farre as hee doe not set his heart and affections vpon them, so as to withdraw them from God, and from his seruice. g 1 Cor. 7. 31.

Q. *How are you to forsake the lusts of the flesh?*

A. By a denying satisfaction to mine owne naturall desires and affections, so far as they are any way repugnant to the Law of God. a Ro. 13. 14

The first maine part.

The CREEDE.

Q. *VVHich was the second of those three things, which your Godfathers and God-mothers vndertooke for you, or in your name?*

A. That I should beleeue all the articles of the Christian faith.

Q. *What are those articles of the Christian faith which you are to beleeue?*

A. They are contained briefly in that which we call the Apostles Creede.

Q. *Why is it called the Apostles Creed?*

A. Not because it was composed by

the Apostles, but because it compriseth the summe of that doctrine which the Apostles taught.

Q. *Is not the Creed then of sufficient authority to ground your faith vpon?*

a Esa.8.20 A. No, but onely as it holdeth conformity with the word of God.

Quest. *Where is the word of God to bee found?*

b 2Ti.3.15 *Answ.* In the b holy Scriptures, or in the Bookes of the Old and New Testament.

Q. *Whence have the Scriptures their authority?*

c 2Ti.3.16 2Pet.1.21 A. c From the holy Ghost, by whose direction they were penned.

Q. *How know you that these bookes were penned by the direction of the holy Ghost?*

d 1Ti.3.15 e Rev.12.11 f Heb.2.4. *A.* Partly, by the Testimonie of the d Church in all ages, the e constancie of the Saints in suffering, and the f miracles wrought by God himselfe for confirmation thereof.

Q. *How else?*

g Gen.17.1 h Act.10.42. i Psal.119.129. k Esa.19.7 *A.* Chiefly by the g maiesty of the style, the admirable h consent of the writers, the i heavenly doctrine contained therein, and the strange k effects wrought thereby in the hearts of men.

Q. *Is*

Q. *Is this sufficient to perswade a man of the divine original, and authority of Scriptures?*

A. This is enough to convince any man, be hee neuer so obstinate; but effectually to perswade the heart, the [l] inward testimonie of the Spirit is necessary, and onely all-sufficient. [l] 1 Cor. 2. 14. 1 Ioh. 2, 20 27

Q. *Are these Scriptures of themselues a complete rule of our faith?*

A. Yes, in as much as they containe [m] whatsoeuer is needfull to be knowne or beleeued vnto saluation. [m] 2 Tim. 3 16, 17.

Q. *But are they not so obscure, that they neede an Interpreter to declare the meaning of them?*

A. [n] Yes, but so as the Interpreter presume not to bring thereunto any sense of his owne, but declare the meaning of one place [o] by another, that euery one may [p] iudge of it. [n] 2 Pet. 1. 20, 21 [o] Mat. 19. 4 [p] 1 Cor. 10 15

Q. *How shall the vnlearned, iudge of that which is alleaged, the Scriptures being written in Hebrew and Greeke, which they vnderstand not?*

A. They ought to bee [q] translated into seuerall tongues, that are better known to all sorts of people, that all may reade and vnderstand them. [q] 1 Cor. 16 26, 27, 28. Acts 2. 11

Que. *What doth the Apostles Creed teach you?*

A. It teacheth me to beleeue aright in God.

Q. *What is it to beleeue in God?*

b Iam. 2. 19 *A.* Not onely [b] to bee perswded that there is a God; but [c] knowing in some measure what hee is, [d] to put my whole trust and affiance in him.

c Ioh. 17. 3.
d Ro. 10, 11

Q. *How are you perswaded that there is a God?*

A. 1. By the light of nature, and consent of all nations.

e Ro. 1. 20. 2. [e] By the mighty workes of God, and specially his restraining of the malice of the Diuell.

3. By the working of mine owne
f Ro. 2. 15. conscience [f] checking mee when I doe euill, though neuer so secretly, and as it were citing mee before Gods Tribunal.

Q. *What doe you know concerning God, what he is?*

g Ioh. 4. 24
h Ex. 3. 14. *A.* That he is an eternall [g] Spirit, [h] hauing his being of himselfe.

Q. *How many Gods be there?*

i Deut. 6, 4. *A.* There is but [i] one God only.

Q. *How is it then, that there are said to be*
k Ioh. 5. 7. [k] *three, that beare witnesse in heaven?*

A. There

Answ. There are three persons in whom this one God subsisteth entire and vndiuided, after an vnconceiuable manner.

Q. Which are those three persons?

A. The Father, the Son, and the holy Ghost. 1 Mat. 28. 19

Q. What doe you beleeve specially touching the first person?

A. That hee is the Father almighty, maker of heauen and earth.

Quest. *In what respect is he called the Father?*

A. Chiefly [a] in respect of Iesus Christ his naturall Sonne, whom hee hath begotten of his owne substance from all eternity. a Eph. 1. 3. & 3. 14.

Q. Is he a Father to any besides?

A. Yes, [b] he is a Father through Christ to all that beleeue in him, among whom I account my selfe to be one. b Gal. 3. 26 & 4. 4, 5. Ioh. 1. 12.

Quest. *What doth the title Almighty import?*

A. That [c] he hath all sufficiency in himselfe, and specially, [d] that he is able to do whatsoeuer he will. c Ge. 17. 1 d Psa. 115. 3

Q. But is not the Son Almighty in this sort as well as the Father?

A. Yes, [e] this attribute being essentially e Ioh. 5.

tiall to the Godhead must needs bee common to all three persons.

Q. *How then is it ascribed peculiarly to the Father?*

A. It is ascribed primarily to the Father, as hee is first in order of the three persons, and [f] from whom the divine nature, with all the perfections thereof, is derived to the Sonne, and holy Ghost.

[f] Joh. 5. 19

Q. *What meane you by saying he is Maker of heauen and earth?*

A. Herein I acknowledge that God the Father, as hee is the fountaine of all being, hath according to his owne good pleasure, [g] giuen to the world, and all things therein, their proper being.

[g] Heb. 11. 3

Q. *How many things are comprised vnder this?*

A. Those three maine works of God, his Decree, Creation, and Prouidence.

Q. *What is Gods Decree?*

A. The eternall counsell, and purpose of God, [h] whereby hee set downe within himselfe whatsoeuer should come to passe in time.

[h] Eph. 1. 11

Q. *What is the Creation?*

A. The first outward worke of God, whereby [i] hee made all things of nothing in six dayes.

[i] Ex. 20. 11

Q. *What*

Q. *What is Gods providence?*

A. The continuall care that God hath ouer all his Creatures, whereby he [a] preserueth and [b] gouerneth them, with all their actions.

[a] Heb.1.3.
[b] Pr.20.24

Quest. *Which are the chiefest of the Creatures made, preserued and governed by God?*

A. Angels and men.

Q. *How was man made at first?*

Answ. [c] In a most holy and happy estate.

[c] Eccl.7.29

Q. *Wherein consisted mans holinesse?*

A. In that hee was created [d] after the image of God.

[d] Gen.1. 26,27.

Q. *Wherein stood that image of God?*

A. Chiefly in the cleere [e] knowledge of God, and entire [f] conformitie vnto his holy will.

[e] Col.3.10
[f] Eph.4.24

Quest. *Wherein did mans happinesse consist?*

A. In enioying a most sweete [g] communion with God, besides all the [h] pleasures of Paradise.

[g] 1 Ioh.1.7
[h] Gen.2. 8,9.

Quest. *Did man continue in this blessed estate?*

Answ. No, hee lost it by falling from God.

Q. *How did he fall from God?*

A. By

i Ge.3.1.6. *A.* By [i] sinning wilfully against God, and trangressing his righteous law in eating the forbidden fruit, through the entisement of Sathan.

Q. What followed upon this fall of man?

k Eph.2. 2,3. Rom.7.14. *A.* The [k] miserable estate and condition wherein all men doe naturally abide to this present.

Q. How commeth it to passe that all men are miserable by the sin of one man?

l Ro,5 12 *A.* Because [l] all were then in his loins, and so guilty of his sin.

Quest. *Wherein consisteth this misery of man?*

m Ro,3.23 *Answ.* In [m] sinne, and the punishment of it.

Q. What is sinne?

n 1 Ioh.3.4 *A.* Any [n] declination from, or transgression of the Law of God.

Q. How many kinds of sin are there?

A. Two, Originall, and Actuall.

Q. What is Originall sinne?

o Psa.51.5. *A.* It is [o] the corruption of our whole nature, which we haue from our first conception, whereby euery power and faculty

a Rom.8 7. b Ro.6.13. 19.& 3.13. 14,15. of soule [a] and [b] body is aduerse from good, and prone to euill.

Q. What is Actuall sinne?

c Deut.27. 26. *Answ.* [c] Any failing in our particular

actions

actions to fulfill the law of God.

Q. *How many wayes may Gods law be violated?*

A. Either [d] by doing things forbidden, or by [e] leauing vndone things commanded, or by [f] doing things commanded in an vndue manner.

d Num. 15 30. 32. e & 9. 13. f Hos. 1. 4. Pro. 28. 9.

Q. *What is the punishment of sinne?*

A. [g] Death.

g Rom. 6. 23.

Q. *What is death?*

A. An vtter losse and depriuation of life, and comfort, ioyned with a fearefull subiection to the curse of God.

Gen. 2. 27.

Q. *How many kindes of death are there?*

A. Two; the first pertaining chiefly to the body, the [h] second more immediately touching the soule.

h Reu. 20. 6

Q. *Wherein standeth the first Death?*

A. Properly [i] in the dissolution of the humane nature, when the soule departeth from the body: but it compriseth vnder it [k] all the calamities of this life, that make way thereunto.

i Ecc. 12. 7. k Exod. 10 17.

Q. *What are those calamities that make way thereunto?*

A. All kinde of [l] bodily infirmities, paines, and diseases, together with all outward losses and crosses in goods, good

l Deut. 28, 22.

name,

name or friends, or ought elſe that belongeth unto us.

Q. *Wherein conſiſteth the ſecond death?*

A. In the loſſe or abſence of ſpirituall life, which is begunne in this world, perfected in the world to come.

Q. *What are the beginnings of it in this life?*

m Eph. 4. 18 n Pr. 18. 14 o 2 Thel. 2. 11. p Ro. 1. 28

A. m Blindneſſe of minde, hard neſſe of heart, n horrour of conſcience, ſubiection to o Satans delusions, and a p reprobate ſenſe.

Q. *What is the perfection of it in the world to come?*

p Mat. 25. 41 Rev. 21. 7 & 22. 15.

A. q Everlaſting ſeparation from the comfortable preſence of God, ioyned with endleſſe torments with the Diuels in hell.

Queſt. *Are all men ſubiect to this woefull condition?*

q Ro. 3. 23.

A. Yes, generally r all, that are but only men without exception.

Q. *But is there no meanes left to eſcape this miſery?*

s Acts 4. 12

A. None in the world, but s onely by Ieſus Chriſt our Lord.

Q. *Who, or what is this Ieſus Chriſt?*

t Iohn 1. 14. 18.

A. The ſecond perſon in the Trinitie, t the only begotten Son of God the Father.

Q. *Why*

Q. *Why is he called Iesus Christ?*

A. Because he [b] is annointed of God to our [c] Saviour. [b] Act.10.38 [c] Mat.1.21

Q. *Why doe you call him our Lord?*

A. Because [d] he hath redeemed vs to be a peculiar people to himselfe. [d] Tit.2.14 Rom.14.9.

Q. *Could no other but the Sonne of God vndertake and accomplish the worke of our redemption?*

A. No; because [e] no other could pay a price of sufficient value for vs, or [f] ouercome death, and [g] destroy the workes of the Diuell. [e] Ps.49.7,8 [f] 1 Cor.15 26,56. [g] 1 Ioh.3.8

Quest. *What did the Sonne of God to redeeme vs?*

Ans. Hee [h] became man, and in the nature of man [i] satisfied the iustice of God. [h] Ioh.1.14 [i] Ro.8.2,3.

Quest: *Must hee needs become man to redeeme vs?*

A. Yes, [k] that he might suffer for sinne, and that [l] in the same nature that had sinned. [k] Heb 2.9. [l] *ibid.* v.14

Q. *How did hee become man?*

Ans. Hee was conceived by the holy Ghost, borne of the Virgin Mary.

Quest. *How was he conceiued by the holy Ghost?*

A. In that his humane nature [m] was miracu- [m] Lu.1.35

miraculously framed by the powerfull working of the holy Ghost in the wombe of the Virgin.

Q. *Why was he so conceived?*

A. That hee might bee [a] pure and free from originall sinne, wherewith [o] all are tainted that are conceived the ordinary way.

a Heb.7.26
o Joh.3.6.

Q. *Why was he borne of a Virgin?*

A. That hee might be knowne to bee [q] that seede of the woman, that was to breake the Serpents head.

q Ge.3.15.
Isay 7.14.

Q. *How did Christ in our nature satisfie Gods iustice?*

A. By [r] fulfilling the Law, and [s] vndergoing the curse thereof.

r Mat.5.17
s Gal.3.13.

Q. *How did he fulfill the Law?*

A. [t] By doing whatsoeuer the Law required in thought, word, and deede, throughout the whole course of his life.

t Mat.3.15.

Q. *How did he vndergoe the curse of the Law?*

A. Partly by [a] enduring manifold miseries all his life long, but [b] chiefly by his last sufferings and death.

a Isay 35.3
b Gal.3.13

Q. *What were those last sufferings of his?*

Answ. Those which hee suffered vnder

der Pontius Pilate.

Q. *What was this Pontius Pilate?*

A. Hee was at that time [c] the Gouernour of Iudea vnder the Romane Emperour. [c] Luk. 3. 1.

Q. *What did Christ suffer vnder him?*

A. After [d] many foule indignities, hee was [e] condemned by him to the shamefull death of the Crosse, and accordingly was [f] crucified. [d] Ioh. 19. 1 2. 3. [e] Ver. 13, 16. [f] Verse 18.

Q. *Why was he thus condemned by an earthly Iudge?*

A. That he might [g] free us from condemnation before the great Iudge of all the world. [g] Rom. 8. 1, 2, 3.

Q. *Why was he crucified?*

A. That by vndergoing such a painefull, ignominious, and cursed death, hee might [h] free vs from the paine and shame, and curse which we had deserued by our sinnes. [h] Heb. 18, 14, 15. Coloss. 2, 13, 14.

Q. *What was the issue or vpshot of his crucifying?*

A. His [i] death. [i] Ioh. 19. 30

Q. *Why did Christ dye?*

A. That he might [k] free vs from eternall death. [k] Heb. 2. 15.

Q. *What followed vpon his death?* [l] Mat. 27. 59, 60.

A. His [l] buriall, and [m] subiection to [m] Luk. 24. 21.

the power and dominion of death & the graue for a time.

Q. *Why did he abide thus vnder the power of death and the graue?*

A. That it might bee certainely known
n Ro 6.6. that hee was dead, and n that the body of sinne might be vtterly destroyed and abolished in vs for ever.

Q. *But did not Christ abide still vnder the domination of death?*

o Act.2.24. & 10.40. A. No, but o hauing subdued the power of death and the graue, hee rose againe the third day from the dead.

Q. *Why did Christ rise againe from the dead?*

p Ro.4.25. A. Partly p to assure us, that hee had fully discharged our debt, and partly that hee might q raise vs vp to the life of grace here, and to the r life of glory at the last day.

q Ro.6.4,5
r Ro.8.11.

Q. *Did Christ abide here on earth after his Resurrection?*

a Act.1.3. A. No, but onely a fortie dayes, wherein hee shewed himselfe to his Disciples, to assure them that hee was risen.

Q. *What did hee when those fortie dayes were ended?*

b Luk.24.51. A. He b ascended into heaven.

Why

Q. *Why did he ascend into heaven?*

A. That hee might [c] triumph more gloriously ouer his and our enemies, and [d] make way for our ascension thither.

[c] Eph. 4. 8.
[d] Ioh. 14. 2. 3.

Q. *What doth he now in heaven?*

A. There [e] he sitteth at the right hand of God the Father Almighty.

[e] Mar. 16. 19

Q. *What meane you by his sitting at the right hand of God?*

A. His [f] exercising of that soueraigne power, which he hath as he is our Mediatour ouer all the world.

[f] Ma. 28. 18 Ephe. 1. 20 21.

Q. *What benefit haue we thereby?*

A. By meanes hereof wee are [g] defended from all our enemies, and haue all good things needefull conferred upon vs.

[g] Rom. 8. 34. & 16. 20.

Q. *What shall bee the last act of this his soueraignty?*

A. That from thence hee [h] shall come to iudge both the quicke and the dead.

[h] Act 1. 11 2 Tim. 4. 1

Q. *Who are the quick and dead that are to be iudged by him?*

A. All men that ever were from the beginning, are, or shall be to the end of the world, [i] whether they shall be aliue then, or dead before.

[i] 1 Thes. 4. 15, 16, 17.

Q. *How shall they be iudged?*

k 2 Cor. 5.10. Ioh.5.29. Mat.25. 34.41.

A. [k] According to that which they haue done in their bodies, either good or evill, they shall be either absolued or condemned.

Q. When shall this iudgement be?

l Iob.19.25 Mat.13.40 m Mat.24. 36.

A. At the [l] last day, or in the end of the world: but when that is, [m] what yeare, day, or houre that shall bee as a secret that God hath yet imparted to no creature, but reserueth to himselfe alone.

Q. But shall not all men be absolued by Christ at the last iudgement, since he hath satisfied Gods iustice for all our sinnes?

A. No, forasmuch as the satisfaction that hee hath made is auaileable to none, but onely to [n] such as haue a speciall interest in him.

n Mat.1.21 Eph.5.23.

Q. Who are they?

b Ioh.3.16.

A. Onely they that by a true [b] faith lay hold on him.

Q. What is faith?

c 1 Cor. 15.11. d Act.16. 31. Rom.4.5.

A. It is [c] a beliefe of the Gospell, ioyned with [d] a resolute casting of ones selfe vpon Christ alone for remission of sinne, and saluation.

Q. How is faith wrought?

e 1 Cor.12 3.13.

A. [e] By the holy Ghost.

Q. What is the holy Ghost?

A. The

A. The third person in the Trinity, [f] equall in maiesty and glory to the Father and the Sonne, and [g] ioyntly proceeding from them both.

[f] Act.5.3,4

[g] Ioh.15.26 &16.14,15

Q. What is the speciall worke of the holy Ghost?

Ans. To [h] sanctifie all the elect people of God, and thereby to [i] seale and confirme vnto them their interest in Christ.

[h] 2 Cor.6 11.

[i] Eph.1.13 1 Ioh.4.13

Q. Who are they that are thus sanctified by the holy Ghost, and vnited vnto Christ?

A. The holy Catholicke Church.

Q. What is the Catholicke Church?

A. The [k] whole company of Gods elect, that have beene, are, or shall bee called out of the world, and ioyned vnto Christ.

[k] Act.2.47

Q. Why is it called Catholicke?

A. From the vniuersall extent of it; because [l] it is not confined to any age, place, or sort of persons, but reacheth to all ages, places, and sorts of men whatsoever.

[l] Act.10.34,35. Eph.2.13

Q. Why doe you call it holy?

A. Because it is in all the true members of it [m] sanctified, and made holy by the Bloud and Spirit of Christ.

[m] Eph.5.26,27.

Q. *Are none to be reputed members of the Church, but ſuch as are thus ſanctified & made holy?*

A. All that live in the viſible Church, and give not proofe to the contrary, are in the iudgement of charity ſo to bee
a Phil.1.7. [a] reputed, but none are ſo indeede, but
b 1 Co.1.2 thoſe that are [b] endued with true holineſſe.

Q. *What are the priuiledges that belong to the true members of the Catholicke Church?*

A. They are foure in number, of which the two former concerne this life, the two latter the life to come.

Q. *Which is the firſt of thoſe that concerne this life?*

A. The Communion of Saints.

Q. *What vnderſtand you by the communion of Saints?*

a 1 Ioh.1. 3.7. b Col.1.4. A. The [a] entire fellowſhip and ſocietie which the faithfull have with Chriſt by [b] faith, and among themſelves by loue,

Q. *What benefit have wee by this fellowſhip with Chriſt?*

c Iſa.53.4, 5,9. 2 Co.5.21. A. By this meanes [c] our ſinnes are imputed to him, and taken away by him, his righteouſneſſe, with all the benefits

nefits thereof is communicated vnto vs, and made ours.

Q. *What followeth vpon that fellowſhip we haue among our ſelues?*

A. A mutuall intercourſe of [d] prayers, and other offices of loue, together with a free [e] communication of all the graces of God, and all other good things, to the benefit and comfort of each other.

[d] Iam. 5.16

[e] Act. 4.32

Q. *What is the other of thoſe priuiledges that belong to the faithfull here in this life?*

A. The forgiueneſſe of ſinnes.

Q. *What meane you when you ſay, I beleeue the forgiueneſſe of ſins?*

A. Herein I profeſſe my aſſurance, that [f] God for Chriſts ſake doth freely forgiue all the ſins of all the faithfull, and mine among the reſt.

[f] Eph. 1.7. & 4.32.

Q. *Which is the firſt of thoſe priuiledges that concerne the life to come?*

A. The reſurrection of the body.

Queſt. *What doe you profeſſe to beleeue herein?*

A. That [g] the bodies of all the faithfull, and mine among others, ſhall by vertue of Chriſts reſurrection be raiſed from death, and ioyned to their ſoules, ſo to continue together without ſeparation for euermore.

[g] 1 Cor. 15 20. 1 Theſ. 4. 14, 16.

Q. *But shall not the bodies of the wicked be raised too?*

A. Yes, [h] by the power of God, but not by vertue of Christs resurrection.

[h] Ioh. 5. 28 29.

Q. *Wherein will the difference between the m chiefly be?*

A. In the last priviledge which the faithfull enioy immediately vpon this, wherein the wicked have no part at all.

Q. *What is that?*

A. Life everlasting

Q. *Wherein consisteth this everlasting life?*

[a] 1 Ioh. 3. 2 [b] 1 Thes. 4. 17. [c] Ps. 16. 11. [d] Phi. 3. 21

A. In the [a] cleare vision, and [b] entire fruition of God, ioyned with [c] vnspeakeable ioy, and [d] glory for evermore.

The second maine part.

The ten COMMANDEMENTS.

Q. *HOw may a man come to be assured of his interest in this blessed estate and condition?*

A. If he can [e] approve the truth and soundnesse of his faith by the fruits of it.

[e] Iam. 2. 18

Q. *What are those fruits of faith, by which the truth and soundnesse of it may appeare?*

A. Chiefly [f] repentance, and [g] new obedience.

[f] Mat. 3. 8. [g] Heb. 5. 9. Rom. 6. 17.

Q. *Vvhat*

Q. *What is repentance?*

A. [h] A turning fro m ſin to God. h Act. 26. 20.

Q. *Whence doth this ariſe?*

A. From [i] godly ſorrow. i 2 Cor. 7. 10.

Q. *What is this godly ſorrow?*

A. It is a ſorrow for ſin, whereby the heart of a man is deepely pierced with griefe and remorſe, in this reſpect chiefly, that he hath by his ſins [k] offendeth God. k Pſal. 51. 4.

Q. *What followeth hereupon?*

A. A continual [l] ſtriving againſt all ſin, & [m] auoyding all occaſions and tentations that lead thereunto: & this is euer ſeconded with an endeuour of new obedience. l Heb. 12. 4. m Eph. 4. 27.

Q. *What is this new obedience?*

A. A conſcionable [n] performance of all ſuch duties as God hath enioyned. And this is the third thing that my God-fathers and God-mothers vndertooke for me, or in my name. n 1 The. 4. 1.

Q. *Whence have we the knowledge of theſe duties which we are to performe?*

A. Out of the [o] Law of God. o Iſa. 8. 20.

Q. *What is this Law of God?*

A. It is the perfect rule of all righteouſneſſe, contained briefly in the Decalogue, or ten Commandements.

Q. *How are the ten Commandements diuided?*

A. Into

[p] De.5,22. A. Into [p] two Tables.

Q. *Which are the Commandements contained in the first Table?*

A. The foure first, which teach us our duty to God immediately.

Q. *Which is the first Commandement?*

1. Com. A. Thou shalt haue no other gods but me.

Q. *What doth this Commoandement require of vs?*

[a] Mat.4.10 A. That we take the true God [a] onely for our God

Q. *How is this done?*

[b] De.4.39. A. By [b] knowing and acknowledging him in our iudgements to bee God alone,

[c] Deu.10.20. and entirely [c] cleaving to him in our affections.

Q. *Which are those affections, by which we are to cleave vnto God especially?*

[d] Psal.62.1 A. They are specially three; 1. [d] Faith and affiance in him as our onely stay. 2. [e] Loue vnto him as our chiefest good. 3. [f] Feare of him, as the greatest and most glorious obiect.

[e] Deu.6.5.

[f] Isay 8.13

Q. *What are the evils contrary hereunto?*

A. They are either in the iudgment or in the affections.

Q. *What are the evils in the iudgement against this Commandement?*

A. Either

A. Either [g] not acknowledging any God at all, which is Atheisme, or [h] not knowing the true God aright, which is grosse ignorance, or [i] acknowledging any other to bee God besides him, which is Idolatry.

g Ps.14.1.
h 2 Th.1.8
i Ha.14.3.

Q. *What are the evils in the affections?*

A. Any [k] failing in the affections before mentioned to cleaue vnto the true God, or [l] leaning therein to any other.

k Ier.5.22, 23.
l Ier.17.5.

Q. *Which is the second Commandement?*

A. Thou shalt not mak to thy selfe any grauen image &c.

2. Com.

Q. *What is enioyned therein?*

m Ioh.4.24
n Deu.12. 30.32.

A. That we worship God [m] spiritually and purely, according to his owne [n] direction in his word.

Q. *What are the chiefe parts of Gods worship which his word prescribes?*

A. They are either ordinary, or extraordinary.

Q. *Which are the ordinary?*

A. [o] Preaching & hearing of the word, administring and receiuing of the Sacraments, and Prayer.

o Act.2.42

Q. *Which are the extraordinary?*

A. [p] Solemne fasting, and [q] holy feasting, to expresse either our humiliation, or our thankefulnesse, according to our speciall

p Ioe.2.15
q Est.9.17

ſpeciall and extraordinary occaſions.

Q. *Are there any other duties required in this Commandement, as helpes or meanes to further Gods worſhip?*

A. Yes, it is requiſite to this end, that
a Tit.1.5. a faithfull and able Miniſters be ordained and ſet over every Congregation, and that
b 1 Tim. 5. 17,18. ſufficient b maintenance, and all due encouragement bee allotted and afforded to
2 Ch.31.4 them.

Q. *What are the evils contrary hereunto?*

c Num. 15. 39. A. The c deuiſing or exerciſing of any falſe worſhip, contrary to, or beſides the
d Iſa.64.7. word of God, or any d neglect of that true worſhip which he requireth.

Q. *Which are the chiefe kinds of falſe worſhip, which Gods word condemneth?*

e Deut.4. 15,-18 * Act.17. 29. A. The worſhipping of God by e images, either repreſented to the eye, or * conceiued in the mind: and f obtruding upon
f Ia.29.13. God any humane inventions, as parts of his worſhip.

Q. *How many wayes may Gods true worſhip be neglected?*

g Pro.28.9 b Ezek.33. 31. A. Either by g omitting altogether the dueties thereunto required, or by performing them h hypocritically, or carelesly.

Q. *Which is the third Commandement?*

A. Thou

A. Thou ſhalt not take the name of the Lord thy God in vaine, &c. 3. Com.

Q. *What is the maine thing that is here required?*

A. That we uſe the name of God, that is, his titles, properties, workes, and ordinances with due [i] reuerence, ſo as may tend moſt to his [k] glory, in [l] thought, [m] word, and [n] deede.

Q. *What are the ſinnes forbidden hereby?*

A. They are either of commiſſion or of omiſſion.

Q. *Which are the chiefe ſins of commiſſion againſt this Commandement?*

A. They are either in thought, in word, or in action

Q. *How may a man offend in thought here?*

A. By [o] thinking diſhonourably of God, or any of his attributes, or of any [p] doctrine in his word, or of any thing [q] pertaining to his ſervice; as alſo by [r] repining at any thing he doth in the courſe of his prouidence.

Q. *How may one offend in word?*

A. By the [ſ] irreuerent mentioning of his titles, in fooliſh admirations, idle wiſhes, or imprecations, and aboue all in blaſphemous [t] ſwearing; as alſo by [u] ieſting with his

i Deut. 28. 58.
k 1 Cor. 10. 31.
l Pſ. 139. 23
m Pſ. 119. 46.
n Mal. 5. 16
o Pſ. 10. 13 Mal. 2. 17.
p Ioh. 6. 60
q Mal. 1. 12
r 2 Kin. 6. 33
ſ 2 Sa. 16. 8
t Ier. 23. 10
u Iſa. 22. 13 Ier. 23. 33.

his word, or workes, or any of his ordinances.

Q. *How in action.*

A. By abusing the titles of God, or any part of his word, to [x] charmes, or sorcerie; & generally by [y] living offensiuely to his dishonour.

[x] Deut. 18 10.11.
[y] Ro.2.23

Q. *How is this Commandement violated by way of omission?*

A. By [a] shrinking from the profession of the truth in case of perill, or [b] failing to speake or doe any thing tending to Gods glory.

[a] Mat.10. 33.& 13.21
[b] Ier.9.3.

Q. *Which is the fourth Commandement?*

4. Com. A. Remember the Sabbath day to sanctifie it &c.

Q. *What doth this teach vs?*

A. To set apart and employ one day of [c] Reu.1.10 seuen, and now specially the [c] Lords day in the duties of religion, and workes of mercy.

Q. *What are the duties of religion wherein we are to spend the Lords day?*

A. They are partly publicke to be used in the Church, & partly priuate to be vsed either with our families or by our selues.

Q. *Which are the publicke duties to be vsed in the Church?*

A. [d] Hearing of the word read, and preached,

[d] Act.13. 14.15.& 25.21.

preached, [e] praying with the congregation, & [f] receiving of the Sacrament in the times appointed thereunto.

e Act.16.13.
f Act.20.7.

Q. *Which are the priuate?*

A. [g] Conferring, and meditating of the Word and works of God; specially [h] praying by our selves and with our families, before and after the publicke exercises for a blessing thereon, and [i] examining our selues, and those that are vnder vs, how we haue profited thereby.

g Psa.92.
h 2 Chro. 30.18.
i Act.8.30.

Q. *What are the works of mercy which we are to performe on that day?*

A. [k] Visiting the sicke, comforting the afflicted, [l] collections for the poore, and such like.

k Mat.25.36.
l 1 Cor.16.2.

Q. *May no other worke bee done on the Lords day?*

A. No, vnlesse they be workes of necessity.

Q. *What be those workes of necessity?*

A. Such as tend necessarily to the [m] preseruation of life, health, or goods, which otherwise would perish, or bee in danger; or to the [n] performance of Gods seruice, which otherwise must bee omitted.

m Mat.12.1.
1.7.11.
n Mat.12.5.

Q. *How many waies is this Commandement violated?*

A. Specially

A. Specially two; either by omitting of any of the forementioned duties, by which the Sabbath is to bee sanctified, or by doing any worke whereby it may bee profaned.

Q. *What are those workes by which the Sabbath may be profaned?*

A. Not onely all sinfull workes which are vnlawfull at any time, but [a] all workes of our callings, and bodily recreations, which are lawfull to bee vsed at other times: nay, not onely so, but all talking of worldly affaires, and so much as thinking of our own businesses, whereby our minds may be drawn away from Gods service.

[a] Neh. 13. 15. Isay 58. 13

Q. *What meanes hath God prescribed for auoiding of those distractions?*

A. Remembring the Sabbath before hand, that we may fit our selves for it, & dispose of our [b] worldly businesse so, as that we be not distracted in it.

[b] Deu. 5. 13

Q. *What Commandements doth the second Table containe?*

A. The sixe last, which instruct vs in our duties to our selves, and other men.

Q. *Which is the first of these?*

A. The fift Commandement, Honour thy Father and thy Mother, that thy daies may be long, &c.

5. Com.

Q. *What*

Q. *What doth this Commandement require of us?*

Anſw. That wee carry our ſelues as becomes vs in our places, and giue unto others that honour and reſpect that is due vnto them, in regard of their places, and degrees, as they are our ſuperiors, inferiors, or equals.

Q. *Whom are wee to account our ſuperiours?*

A. Not onely our naturall parents, but all generally, that haue either authority ouer vs, as [c] Maſters, [d] Magiſtrates, [e] Miniſters, or preeminence aboue us in regard [f] of age, gifts, or [g] benefits done by them vnto us.

Q. *What is the duty that wee are vnto ſuch?*

A. To [h] reuerence their perſons, to [i] obey their lawfull commands, ſo farre as their authority extendeth, and [k] to bee thankefull vnto them for any good wee receiue from them.

Q. *What is the duty that ſuperiours are to returne backe againe to their inferiours?*

A. To carry themſelues [l] gravely, and in a ſeemely manner before them, and withall [m] meekely and louingly towards them.

c 2 King. 5 13.
d Ioſh 7. 10
e King 6. 21.
f 1 Tim. 5. 1, 2.
g Ge. 45. 8 Iob. 31. 18.
h Le. 19. 32.
i Col. 3. 20, 22.
k 1 Tim. 5. 4.
l Tit. 2. 4.
m Col. 3. 12 & 4. 3.

Quest. What is the duty of equals to each others?

n Ro.12.10 A. To carry themselues [n] modestly and louingly towards one another, with due
o 1 Pet.2 17.& 5.5. [o] respect to the worth and dignity of each other.

Quest. What are the euils forbidden in this Commandement?

Ans. The neglect or omission of any of the duties before mentioned; or the doing of any thing contrary thereunto wch may be diuers wayes, according to the difference of the persons.

Quest. What are the sins incident to inferiours specially?

a Pr.10.17 Iude 8. b Ro.1.30. c 1 Ti.5.8. A. [a] Despising, [b] disobeying, or [c] shewing themselues vnkinde and vnthankefull to their superiours.

Quest. What are the usuall sinnes of superiours?

d 1 Sa.3.13 e Ezc.34.4 *Ans.* [d] Light and vnseemely carriage; together with all [e] abuse of their authority or preeminence, to the grieuing or dis-heartening of those that are vnder them.

Q. What are the sins of equals?

f Gal.5.26. g Mat.23.6 *Ans.* [f] Enuying one another, and [g] aduancing themselues one aboue another.

Q. Which is the next Commandement?

A. The

A. The ſixt, Thou ſhalt not kill. 6. Com.

Q. *What is the maine ſcope of this Commandement?*

A. That the [h] perſon, and ſpecially the life of man be not any way impeached by man, but preſerued. h Gen. 9. 5. 6.

Q. *What is the duty that is herein required of vs?*

A. That wee deſire, and doe what in vs lyeth to further the preſeruation of life, and that both bodily and ſpirituall, in our ſelues and others.

Q. *What muſt wee doe to further the preſeruation of our owne bodily liues?*

A. We muſt vſe [i] ſober and wholſom diet, with the helpe of Phyſicke when need requires, [k] auoiding all vnneceſſary dangers, &c. i 1 Ti. 5. 23. k 1 Ioh. 4. 1. 3.

Q. *What are we to doe for the preſerving of the life of our ſoules?*

A. We are diligently to [l] attend vpon the meanes of grace, carefully [m] auoiding all occaſions of ſin, and ſo [n] worke out our own ſaluation with feare and trembling. l 1 Pe. 2. 2. m 1 The. 5. 22. n Phi. 2 12.

Q. *What muſt wee doe for the preſeruation of our neighbours bodily life?*

A. Wee muſt [o] reſcue him if wee can from any dangers, [p] relieue him in his neceſſities, [q] pity and comfort him what we o Pr. 24 11. p Io. 3 1. 19. q 1 Theſ. 5 14.

z Iam.3.13 17. can in his distresses, and [z] carry our selues meekely, louingly, and peaceably towards him.

Q. *What must wee doe for him in regard of the life of his soule?*

A. Wee must doe our best to win him a Ma.5.16. to the loue of the truth, by our good [a] exb Heb 3.13 & 10.24. ample, [b] counsell and encouragement, seac 1 Thes.5. 14. sonably [c] admonishing, and comforting him, as occasion requireth.

Q. *What are the euils forbidden hereby?*

A. Any neglect of these duties, together with the doing, intending, or so much as wishing any hurt to the soules or bodies of our selues or others.

Q. *What are the euils specially that tend to the hurt of owne soules?*

d Pro.8.36 e Pro.6.32. f Num.15. 30. g Act.13. 46. h 2 The 1.8 i 2 Pe.3 16 A. All [d] sinne generally, and specially [e] grosse sinnes [f] committed with an high hand obstinately, but aboue all [g] reiecting [h] disobeying, or any way [i] corrupting or peruerting of the word of God.

Q. *What are those that tend to the hurt of our bodies?*

k 1 Sa 31. 4. l 1 Ki 2.33 m Pro. 14. 10. A. All manner of [k] violence offered to our selues, tending to the killing, wounding, or weakning of our bodies, together with all *l* capitall crimes that deserue death, surfets, [m] enuy, or rushing upon vnnecessary

necessary dangers that may procure it.

Q. *How may we doe hurt to our neighbours soules?*

A. By [n] giuing them ill example, [o] commãding or perswading them to any thing vnlawfull, [p] with-holding from them the word of life, or any way [q] corrupting the same.

n 1 Cor. 8. 10 11.
o 1 Kin. 12 28. 30.
p Hos. 4. 6.
q 2 Cor. 2. 17.

Q. *How we may wrong them in regard of their bodies?*

A. Not onely by [r] killing, [s] wounding, or striking them, but by [t] oppressing them, vsing [u] extremity in correcting or punishing them, or [x] grieuing them any way by bitter speeches, or any kinde of froward, or churlish carriage.

r Gen 9. 6.
s Exod. 21. 18.
t Zeph. 3. 13.
u Deu. 25. 3
x Pr. 12. 18 Mat. 5. 22.

Q. *But what if a man's froward passions doe not break out to the grieuing of others, are they then breaches of this law?*

A. Yes, in somuch as they tend and stirre vp in us euill desires that way.

Q. *VVhat followeth next?*

A. The seuenth Commandement, Thou shalt not commit adultery. 7. Com.

Q. *VVhereunto tendeth this?*

A. To the repressing of all vncleannes, and the preseruation of chastity and purity both in body and minde.

Q. *VVhat is required of us herein?*

y 1 Theſ. 4. 3, 4. *A.* That wee preſerue y chaſtity both of body and minde, both in our ſelues and others, and vſe all good meanes tending thereunto.

Q. *What are the ſpeciall meanes of preſeruing chaſtity in our ſelues?*

a 1 Cor. 9. 27. b Pr. 13. 20 c 1 Cor. 7. 9. 39. d 1 Cor. 7. 3. 5. *A.* a Temperance in diet, with conuenient abſtinence at ſometimes, labour in our callings, b aſſociating our ſelues with ſober and chaſte perſons, and c for them that haue not the gift of continency, hoy marriage, together with a d ſober vſe thereof.

Q. *What meanes muſt we vſe to preſerue it in others?*

e 1 Ti. 2. 9. f Eph. 4. 29. g Tit. 2. 3. 5 *A.* e Modeſt apparell, f gracious ſpeeches, together with g ſober and graue behauiour.

Q. *What are the euils contrary hereunto?*

A. Not only the groſſe acts of vncleanneſſe, but all manner of inordinancie in thought, deſire, ſpeech, or action tending that way, or any thing that is, or may be a cauſe, occaſion, or ſigne thereof.

Q. *What be thoſe groſſer acts of vncleanneſſe?*

h Eph. 5. 3. i Heb. 13. 4. k 2 Sa. 13. 14 l De. 22. 25. m Le. 18. 6. *A.* h Fornication, and i adultery, both which may be aggrauated by k inceſt and l rape: m vnlawfull marriages, intemperate

or

or [n] unseasonable use of the marriage bed, and finally all unnaturall mixture either with the [o] same sexe, or with [p] a diverse kinde.

n Le.18.18
o Ro.1.26.
p Le.18.23

Q. *What are those thoughts, desires, speeches and actions tending hereunto?*

A. All [q] filthy imaginations, specially entertained with delight, [r] vnchaste desires, [s] corrupt communication, [t] wanton dalliance, and lightnesse in behaviour generally.

q Ma.5.28.
r 1 Ih.2.5.
s Eph.4.29.
t Pro.7.13

Q. *What are the things which are or may prove causes, occasions, or signes hereof?*

A. [u] Idlenesse, intemperance in eating or drinking, [x] immodest apparell, [y] lasciuious pictures, leud spectacles, &c.

u Ezek. 16 4. 9.
x Pr.7.10.
y Ez.23.14

Q. *Which is the eighth Commandement?*

A. Thou shalt not steale.

Q. *What doth this Commandement ayme at?*

8. Com.

A. The preseruation of mens outward estates?

Q. *What is required of vs herein?*

A. That wee doe what in vs lyeth, by all good and lawfull means, to further the wealth or outward state of our selues and others.

Q. *By what meanes chiefly are wee to further our owne outward estate?*

A. By getting honestly, and wisely managing these outward things, that serue for our maintenance in this life.

Q. *How may a man honestly get so much of these outward things, as is conuenient for his maintenance?*

a Ge.2.15. & 3.19. Ephe.4.28. A By [a] making choyce of a lawfull calling, wherein he may employ himselfe, and labouring faithfully therein.

Q. *How is hee to manage what hee hath gotten?*

b Pro.27.23.24. c Ecc.3.18. d Psa.112.5 A By [b] keeping it frugally, and [c] vsing it charitably, [d] discreetly limitting and ordering his expences, according to the proportion of his commings in.

Q. *What are wee to doe to the furthering of the good estate of our neighbours?*

A. We are to deale truly and iustly with e Le.25.14 f Pr.11.25. g Psa.15.4 Deut.15.7. h cap.24.1 them in all[e] bargaines, and [f] contracts, and [g] liberally as occasion requireth in giuing, or lending to them, [h] doing the best wee can euery way to helpe them to that wch of right belongs unto them.

Q. *What is the euill contrary hereunto?*

A. Any neglect to further, together with the doing, or endeauouring to doe any thing that may hinder, or empaire the outward estate of our selues or others.

Q. *How doe men vsually empaire their owne estates?* A. By

A. By [i] idle and inordinate liuing, waſting and conſuming their ſubſtance, by [k] heedeleſſe ſuretiſhip, or [l] laniſh expeces: as alſo by takin of [m] unlawfull wayes of gayning, or [n] defrauding themſelues of the vſe and comfort of that which God hath given them.

i Pro. 23. 21.
k Pro. 28. 26, 27.
l Lu. 5. 13
m Act. 19. 15.
n Ecc. 4. 8.

Q. *How doe they hinder or empaire the outward eſtates of others?*

A. By theft.

Q. *What is theft.*

Anſw. The taking or detaining of that which of right pertaines to another man, without his conſent and good liking.

Q. *How many wayes may theft bee committed?*

Anſw. Either groſſely without any colour, or more cunningly vnder colour of law.

Q. *What are thoſe groſſe kinds of theft that are committed without any colour of law?*

A. They are againe of two ſorts; more open, or more ſecret.

Q. *What is your more open kinde of theft?*

A. That which we commonly call [o] robbery, when things are taken by force or violence, which if it be by ſea it is called piracy; to which you may referre [p] oppreſſion, when rich men with-hold the

o Pro. 1. 11 13.
p Pr. 12. 11

[q] hire

q Iam.5.4. qhire of labourers, or any thing that is due to poore men.

Q. *What is that theft which is more secret?*

A. It is that which we know commonly by the name of theeuery, when things
r Exo 22.1 are secretly r purloyned, the owners being
a Leu. 6.3. ignorant of it; to which the a not resto-
b Pr.22.28 ring of things found, the b remouing of bounds or land-markes, and all kinde of
c Ioh.12.6. c false dealing in matters committed to our trust, are neere akin.

Q. *What are those thefts that are committed more cunningly vnder colour of Law?*

d Exo.23.1 A. All manner of d bribery and extor-
e Act.8.20 tion, which is the sale of iustice, or of iniustice; together with all e simony, which is the sale of things sacred, which ought
f Ex.22.25 Psal.15.5. to bee freely giuen and dispensed: and f vsury, which is the sale of loane, which ought to be free likewise: and to this head
g 1 Th.4.6. n Amo.8.4 i Pr.20.14 k Deut.25. 13.14 you may referre all kinde of g deceit and iniustice in bargaining, whether by h enhansing of prises, i abasing of wares, k false weights, measures, lights &c.

Q. *But are there no other wayes by which a man may be guilty of theft besides these?*

Isa.1.23. A. Yes, by l vpholding of theft in others, by letting them escape vnpunished, feeding

m feeding and maintaining of a ſort of theeues, n idlers, as Monkes, wandring beggars &c. m Pr.28.7. n 2 Theſ.3 10.

Q. *Which is the ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe againſt thy neigbour. 9. Com.

Q. *What doth this Commandement aime at?*

A The maintaining or vpholding of the truth, and withall of the good name or credit of our ſelues, and others.

Q. *What is required of vs herein?*

A. That we ſincery o loue the truth, and as occaſion requireth p make knowne the ſame, with a due reſpect vnto our own, and our neighbours good generally, and ſpecially to the good name of either. o Zec.8.19 p Pſa.15.2.

Q. *How are wee to ſhew our loue to the truth in reſpect of our ſelues, and our own good name?*

A. 1. By q enforming our ſelues, and iudging truely in any thing that concerneth our ſelues, our owne eſtate and actions. q Gal.6.4.

2. By r vpholding a due eſtimation of our ſelues with other men, ſo farre as may ſtand with truth and a good conſcience. r 2 Cor.8. 20.21. Phil.4.8.

Q. *How may wee keepe a good conſcience this way in reſpect of other men?*

A.1. By

f Ioh.7.24. A. 1. By f iudging truly, and yet charitably of them and their actions.

t Eph.4.15 2. By t speaking the truth in loue both to them, and of them.

u Ma.1.19. 3. By u tendring their credit as our owne,

x Ie.26.16. & x defending the same against all wrongfull suspicions, and accusations.

Q. *How is this Commaundement violated?*

y Ier.9.3. 2 Tim.4.16 A. By y neglecting any of those duties, or by thinking, speaking or doing any thing against the truth, or to the preiudice of our own, or our neigbours good name.

Q. *How may we offend against the truth?*

a Mat.9.4. *Iam.2.4.* b Eph.4.25 Col.3.9. A. By a conceiuing or iudging of things vntruely, or by b speaking or doing that which may cause others to conceiue of them otherwise than they are, or than we conceiue them to be.

Q. *How may we preiudice, or hurt our owne good name?*

c 1 Co.4.6 A. By c conceining of our selues, or doing that which may cause others to conceiue of us otherwise than is meete.

Q. *How may wee conceiue of our selues otherwise than meete?*

A. Either by d ouerweening, or e vndervaluing the good things that are in vs.

d Ro.3.17. e Pi.31.22.

Q. *How*

Q. *How may we cause others to iudge amisse of vs?*

A. By [f] boasting of, or [g] excusing our selves vniustly, or by [h] abasing of our selues, and denying or dissembling Gods graces that are in us.

f Pro.27.2. Act.8.9.
g 1 Sa.15.20.
h Iob.27.5. Col.2.18.

Q. *What is it that tendeth to the preiudice of our neighbours goodname?*

A. All manner of wrongfull [i] suspicions, [k] accusations, or reports, either vttered by vs, or entertained against our neighbours; whether they be vtterly false, or if true, yet not charitably conceiued, or vttered; together with all base [m] flattery in commending them more than is meete, either to ther facies, or behinde their backes.

i 1 Co.13.5
k Psa.15.3.
l 1 Sam.22.9.
m Pro. 27.14.

Q. *How is this aggranated?*

A. When it is done publickly, and specially in the [n] place of iugement.

n 1 Kin.21 13.

Q. *Which is the tenth or last Commandement?*

A. Thou shalt not couet they neighbours house, &c.

10. Com.

Q. *What is required of vs herein?*

A. That wee bee truly [o] contented with our owne outward estate and condition, and heartily [p] desire, and [q] reioyce in the good estate of our neighbours.

o Heb.13.5. 1 Tim.6.8.
p Act.26.29
q Psa 34.2.

Q. *What*

Q. *What are the euils contrary hereunto?*

A. They reſpect either our ſelues or others.

Queſt. What are the euils that reſpect our ſelues?

r Gen.25. 21. ſ 1 King. 21.1,2. t 2 Sa.23.

A. All kind of r diſcontented thoughts about our owne preſent condition, together with all inordinate ſ deſires, t wiſhes, or longings after that which wee haue not.

Q. *But may not a man deſire or wiſh for that which he hath not?*

A. Yes, ſo it be with due moderation, and ſubmiſſion to Gods wil, & not ioyned u Ge. 30.1 with u murning at the want of it.

Q. *What are the euils forbidden here, with reſpect vnto others?*

a Gal.5.26 b Pſ.35.15.

A. All kinde of a enuying at the proſperity or happineſſe of others, together with all b reioycing or delighting in their hurt.

Q. *Is any man able to keepe all thoſe Commandements?*

c Ecc.7.10 d 2 Co.3.5

A. No, c no man liuing is able to keepe them perfectly: neither can any man d of himſelfe performe any one duty required therein as he ought to doe.

Q. *To what end ſerue they then?*

e Mic.6.9.

A. To ſhew us e what is required of

vs,

vs, and [f] what wee muſt ſtriue and aſpire vnto; which alſo by the grace of God [g] we may in ſome meaſure attaine.

f Pſ.119.6.
g Luk.1,16 Ph.4.13.

The third maine part.

The LORDS PRAYERS.

Q. *How may wee obtaine that grace from God whereby we may obtaine this?*

A. By [h] faithfull and [i] feruent prayer.

h Ia 1.5.6.
i Cap.5 16

Q. *What is prayer?*

A. A [k] calling vpon God [l] in the name of Chriſt, whereby we [m] ſeeke vnto him for thoſe good things we ſtand in need of and [n] giue him thankes for thoſe we haue receiued.

k Pſ.50,15.
l 1 Ti.2. 5.
m Ioh. 16. 23.
n Pſ.50.14

Queſt. What rule haue wee to frame our prayers by?

A. Generally [o] the Word of God, and more ſpecially [p] the forme of Prayer, wch Chriſt hath taught vs, which wee commonly call the Lords Prayer.

o Ro.8.27.
p Luk.11.2. The Lo. Prayer.

Q. *How many parts bee there in the Lords prayer?*

A. Three; The Preface, the Petitions themſelues, and the Concluſion.

Q. *Which is that which you call the Preface?*

A. It is contained in the firſt words, Our Father which art in heauen.

The preface.

Q. *What doth this Preface generally teach vs?*

q Ec.5.1.2. A. That wee come q not raſhly to prayer, but with due preparation, conſidering who, and what the is to whom we pray, & conſequently how we ought to be affected in praying vnto him.

Q. *What meane you, when you ſay, our Father?*

Anſw. Herein I ſhew that I direct my prayers onely to the true God, and primarily to the firſt perſon in the Trinitie,

r Eph.3.14 Ioh.20.17. who is r the Father of our Lord Ieſus Chriſt, and through him the Father of all the faithfull, of whom I account my ſelfe to be one.

Q. *How doth this teach you to be affected?*

f Mat.7.11 A. With f confidence in his fatherly loue, not doubting but hee will graciouſly heare me, and anſwer mee; ſeconded with a holy care and t feare, that I ſhew not my ſelfe vnworthy of this great loue of his.

t 1 Pe.1.17

Q. *Why doe you ſay, Our Father, not, My Father.*

a Mal.2.10 A. To put mee in minde of the a louing communion that I ought to hold with all

b 1 Tim.2.1 the children of God, & how b I am to pray for

for them as for my selfe, not doubting but they doe the like for me.

Q. *What doe those other words import, Which art in heauen?*

A. That God, though he fill heauen and earth with his glorious presence, yet [c] manifesteth his glory chiefly in heauen, where Christ and his blessed Saints are; [d] From whence also the glorious effects of his wisedome and power are reuealed.

[c] Psal. 19. 1 & 103. 19. [d] Rom. 1. 18

Q. *What doe you learne hence?*

A. To pray [e] with reuerence to his glorious and heauenly Maiesty, and yet [f] with confidence in his Almighty power, hauing [g] my minde and affections wholly set vpon heauenly things.

[e] Eccl. 5. 1. [f] Psa. 145. 3 [g] Ps. 113. 1 Col. 3. 1, 2.

Q. *How are the Petitions themselues distinguished?*

Ans. Into two sorts, as they concerne either God himselfe properly, or our selues, and our owne necessities more immediately.

Q. *What petitions are they that concerne God himselfe properly?*

A. Onely the first, wherein wee pray that Gods name may be hallowed. 1 Petition.

Q. *What meane you here by the name of God?*

A. Whatsoeuer God makes himselfe

b Esay 26.8 h knowne or remembred by, as his i titles,
i Exod. 3.4. k attributes, l word, m and workes.
k Cha. 34.5 6.

Q. *How is Gods name said to bee hal-*
l Psal 138.2 *lowed?*

m Psal. 8.1. A. By n acknowledging the holinesse thereof, and honouring it accordingly.

n Psal 9.6.8 Q. *What is it then that you aske in this Petition?*

o Eph. 1.17 A. That Gods glorious excellency
Psal. 67.2. may bee more and more o made knowne
P Psal. 100.3 vnto vs, and accordingly acknowledged, set forth and aduanced by vs, in, & aboue all things.

Q. *How many wayes may Gods glory bee aduanced by vs?*

A. Specially three: in heart, in speech, in life.

Q. *How may wee aduance Gods glory in our hearts?*

p Ps. 139.17 A. By being p deepely affected, and as
q Ps. 116.1 it were rauished with the consideration of that glorious excellency that is in him,
b Esay. 8.13 and stirred vp to q loue him, r feare him,
s Rom. 4.20 and t depend vpon him entirely.
t Psa 50. 3

Q. *How may wee in speech set forth the*
u Iosh. 7.19 *glory of God?*
x Psa 100.4 & 145.11. A. By u a thankefull acknowledgment of his mercies, x an humble confession of our sinnes, and y an affectionate speaking

all

all the good we can of him to others.

Q. *How may wee glorifie him in our liues?*

A. [By] walking holily and vnblameably before him, [a] meekely submitting to his will, and [a] yeelding vp our liues (if neede be) for his truths [a] Mat.5.16 [a] Ier.14.16 [a] Ioh.21.19.

Quest. *What are the petitions that concerne our selues, and our owne necessities more immediately?*

A. All the rest that follow.

Q. *How may they be diuided?*

A. As they are either petitions of the good we stand in need of, or deprecations of the euill that may annoy vs.

Q. *Which are the petitions for the good you neede?*

A. The three next: wherein according to [a] Christs direction, I seeke first the kingdome of God, next the righteousnesse thereof, and lastly that all other things may be added vnto me. [a] Mat.6.33

Q. *Wherein doe you seeke Gods kingdome?*

A. In that I pray, as followeth in the second petition, Thy kingdome come.

Quest. *What is meant by Gods kingdome here?* [c] Petitions

A. That [b] peculiar soueraignety which God hath ouer his elect, begunne here in grace, hereafter to be perfected in glory. [b] Psal.11.4 13.

Q. *How may this kingdome bee said to come?*

A. Either in regard of the outward meanes, or of the inward efficacie, or of the full perfection thereof.

Q. *How is it said to come in regard of the outward meanes?*

[c] Mat. 12. 28. & 13. 39

A. When [c] the word of God is published, and entertained where it was not before.

Q. *How in regard of the inward efficacy?*

[d] 1 Thes. 1. 5.

A. When the word workes [d] effectually in mens hearts, to their conuersion, or further building up in grace.

Q. *How in regard of the full perfection of it?*

[e] 1 Cor. 15 24.

A. When [e] the number of the elect being fulfilled, the dead shall be raised, the liuing translated, and all brought to heauen together, there to raigne with Christ in glory for euer.

Q. *What is it then that we desire of God in this petition?*

Answ. Wee desire of him chiefly foure things.

Q. *What is the first?*

[f] Act. 26. 18 Col. 1. 13. [g] 1 Thes. 1. 8. 9.

Answ. That [f] Sathans tyranny may bee abolished, and all the cursed [g] instruments thereof, as the Turke, the Pope, and all their

their adherents may be defeated?

Q. *What is the second?*

A. That the [h] Word of God, the Scepter of Christs kingdome, may have free passage, and be gloriously advanced every where; and that [i] Princes especially may give due countenance to it.

[h] 2 The 3.1
[i] Isay 60.3. & 49.23.

Q. *What is the third?*

A. That the Lord by his Word and Spirit would worke more and more effectually to the [k] conuersion of others, and [l] confirmation.

[k] Psa. 51.13
[l] Col. 3.15.

Q. *What is the last?*

A. That hee would bee pleased in his good time to [a] finish the kingdome of grace, and to hasten the kingdome of glorie.

[a] Reue. 21. 20.

Q. *What benefit commeth to us hereby?*

A. Herein standeth the beginning, and consummation of our happinesse.

Q. *Wherein doe you seeke the righteousnesse of Gods kingdome?*

A. In the third Petition, wherein I pray, Thy will be done in earth as it is in heaven.

3 Petition.

Q. *What is here specially to be considered?*

A. 1. The substance of the Petition, or the thing desired.

2. The circumstance or manner how

this is to be accomplished.

Q. *What is the substance of the Petition or thing desired?*

b 1 Thes. 4. 3 A. That Gods will may be done.

c Eph 1. 11 Q. *What meane you here by Gods will?*

A. Partly b that which hee prescribeth to be done by vs; and partly c that which hee determineth to doe with, or concerning vs.

Quest. *How is this will of God said to bee done?*

d Hebr. 13. 21 A. When d that which hee prescribeth is obeyed, and fulfilled; and e that which

e 1 Sa. 3. 18 he doth, or determineth is quietly yeelded to.

Quest. *In what manner is this to be accomplished?*

f Psal. 103. 20, 21. A. In earth as it is in heauen.

Q. *What meane you by that?*

A. By vs men on earth, as f by the blessed Angels and Saints in heauen.

Q. *What are the things then that you aske in this 5. Petition?*

A. They are chiefly these three.

g Ro. 12. 2 1. That wee may rightly g knowe and

h Mat. 26. 39 vnderstand Gods will.

i Heb. 13. 21 2. That h denying our own wils, we may

k Act. 21. 14 readily submit vnto it, i both in doing what he requireth, and k in suffering what he

he doth vnto vs, though neuer so contrary to our affections.

3. That we may doe all this [l] sincerely, [m] cheerefully, [n] constantly, and [o] perfectly, as the Saints and Angels doe in heauen.

l Ps.110.80
m Ibi.v.88.
n Ibi.v.333
o Ma.5.48

Q. *To what purpose doe wee aske this, since it is impossible to attaine in this life to such perfection.*

A. To shew our desire, which must bee seconded with an earnest endeuour [p] to attaine vnto perfection, at least to come as neare it as we can, neuer resting till we do attaine it.

p Phil.3.12. 14.

Q. *Wherein doe you seeke that all other things may be added vnto you?*

A. In the fourth petition, wherein I pray, Giue us this day our daily bread,

4. Petition:

What meane you by Bread here?

A. All [a] outward things that tend to the preseruation of life, as food, apparrell, conuenient dwelling, &c. together with the meanes of comfortably enioying these as peace, health, liberty, good gouernours, seasonable weather, &c.

a Prou.27. 25.27.&31 14.

Q. *Why is it called daily bread?*

A. Because needefull for the day, being that which we haue vse of euery day.

Q. *What vnderstand you hereby?*

A. [b] Such a proportion of these out-

b Pro.30.8

ward things, as is fit for vs and best agreeing with our condition, charge and calling.

Q. *Why say yee [Our daily bread] seeing you aske it of God, & it is he that must giue it?*

A. To shew, that if wee will take comfort in it, it must come to vs by the blessing of God vpon our [g] lawfull indeuours, so that no man may iustly lay claime vnto it, or implead, and question vs iustly for it.

[g] 2 Thes. 3. 12

Q. *Why doe you adde, This day?*

A. To shew [d] the moderation of our desire of these earthly things, and of our care for them, and our dependance on Gods prouidence from day to day.

[d] Mat. 6. 34

Q. *But is it not lawfull to prouide for the time to come?*

Answ. Yes, so it be with due moderation, [e] without distracting or distrustfull thoughts, or feares, [f] having our maine dependance still vpon God, and his blessing.

[e] Mat. 6. 33
[f] Pro. 16. 3

Q. *What is it then that you aske in this petition?*

A. 1. That God will giue vs such a portion of these outward things, as hee shall in his wisedome see conuenient for vs.

[h] Pro. 30. 8.
[h] Eph. 4. 28

2. That hee will enable vs to [h] labour in our

our callings, and so bleſſe our labours, that we may earne our owne living.

3 That he will give us grace to be [k] contented with and thankfull for the portion that he allotteth us, and to [k] depend upon him for the continuall ſupply of all needfull things unto us.

[k] 1 Tim. 6. 8. Phil. 4. 12. [k] Mat. 6. 31 32.

Q. *But have rich men neede to aske theſe things of God?*

A. Yes, that they may ſtill [l] enioy what they have with Gods fauour, and that the uſe thereof may be [m] bleſſed, and [n] ſanctified unto them.

[l] 1 Sam. 30 16. [m] Luk. 16. 15. [n] 1 Tim. 4. 5.

Q. *Which are the deprecations of the evils that might annoy us?*

A. They are contained in the three laſt petitions.

Q. *What order is obſerved therein?*

A. Firſt I pray againſt ſpirituall, then againſt temporall evils.

Q. *What are the ſpirituall evils you pray againſt?*

A. They are generally the evils of ſin.

Q. *Of how many kinds or ſorts are theſe evils of ſinne?*

A. They are of two ſorts: 1. Of ſinne paſt, the guilt whereof lyeth upon our conſciences unremitted: 2. of ſinne to come, to which we are in danger to be tempted.

Q. *How*

Q. *How doe you pray against the guilt of sin past?*

5. Petition. A. When I pray, as in the fifth petition, And forgiue vs our debts, as wee forgiue our debters.

Q. *What doe you obserue in these words?*

A. 1. The Petition it selfe.

2. A reason to enforce it.

Q. *What is the Petition it selfe?*

A. It is contayned in these word, And forgiue vs our debts.

Q. *What is meant by debts here?*

a Mat. 6. 14 25. A. Those [a] sinnes, whereof we stand guilty before God.

Q. *Why are our sinnes called debts?*

d Eze. 18. 4 Mat. 18. 24 A. Because they [b] oblige vs vnto God to make satisfaction for them.

Q. *How must this satisfaction be made?*

A. It can no otherwise bee made by vs, c Ro. 6. 23. but by [c] vndergoing Gods eternall wrath and vengeance: neither can this be auoyded vnlesse [d] Christs satisfaction be accepted on our behalfe, and applyed vnto vs.

b 1 Ioh. 2. 2 Colo. 2. 14

Q. *How then is God said to forgiue vs our debts?*

A. When he so freely remitteth them [e] for Christs sake, that hee requireth no satisfaction of vs for them.

e Ep. 4. 32.

Q. *What doth this suppose?*

A. It

A. It ſuppoſeth ſpecially foure things

1. That we are [f] all guilty of manifold ſinnes before God. [f] Iam 3.2.

2. That hereby we are become [g] lyable to the eternall wrath, and vengeance of God, vnleſſe we obtaine forgiueneſſe. [g] Rom.3.19.23

3. That [h] none can forgiue vs our ſinnes but God onely. [h] Mar.2.7

4. That [i] God for Chriſts ſake is ready to forgiue vs our ſinnes vpon our vnfayned acknowledgement of them, and hearty repentance for them. [i] Ioh. 1.9

Q. *What then doe you aske of God in this Petition?*

A. 1. That we may haue the grace to [k] ſee, and acknowledge, and confeſſe our ſinnes, without excuſing or extenuating them, together with our owne [l] diſability to make ſatisfaction for them. [k] Iob.6.24. [l] Pſa.130.3. [m] Ioh.3.3. 24.

2. That God will [m] accept the ſatisfaction that Chriſt hath made for vs, that we may be fully acquitted and diſcharged thereby.

3. That wee may bee enabled [n] by faith to apply the ſame to our ſelues. [n] Luk17.5. Phil.3.8.9

Q. *How oft are we to make this petition?*

A. Euery day, as we are to pray euery day for our daily bread.

Q. *What learne you hence?*

A. That

A. That as we sinne daily, so it must be our care every day to make even with God.

Q. *What is the reason you alledge to enforce this petition?*

A. As we forgive our debtors.

Q. *What is the meaning of that?*

A. That as we are ready to forgive the wrongs that other men doe unto us, so our hope and desire is, that God will forgive the sinnes that wee have committed against him.

Q. *What doth this teach you?*

A. It teacheth me two things.

a Mark.11. 25,26. 1. That [a] hee that will obtaine forgivenesse at Gods hands, must truly, freely, and fully forgive the wrongs done to him.

b Mat.6.14 2. That [b] our forgiving of others giveth us good assurance of Gods forgiving of us.

Q. *How doe you pray against sin to come?*

6. Petition. A. In the sixt Petition, And lead us not into temptation.

Q. *What is meant by temptation here?*

A. Any provocation or inducement to sinne, [c] whether it arise from Sathan, our selves, or other men, or from any outward accident or thing whatsoever.

c Ioh.13.2 Iam.1.14. Mat 16.23.

Q. *How is God said to lead men into temptation?*

A. When

A. When [c] hee bringeth them into the liſts with Sathan; but ſpecially when [d] hee leaueth them to themſelues, to trie it out by their owne ſtrength.

[c] Mat.4.1. [d] 2 Chr.32.31

Q. *But is not God by this meanes made the author of ſinne?*

A. No, [e] he hath no hand in the ſinne it ſelfe, howeuer [f] he hath the ordering of thoſe things that lead vnto it.

[e] Iam.1.13 [f] 1 Kin.22.23.

Q. *What doth this ſuppoſe with reference to the petition foregoing?*

A. It ſuppoſeth: Firſt, [g] that after the pardon of ſinne men are in danger to ſinne againe: Secondy, [h] that men are not forced, but onely tempted vnto ſinne, Thirdly, that [i] wee of our ſelues are not able to withſtand temptations.

[g] Ioh.8.11 [h] Iam.1.14 [i] Ier.10.23

Q. *What is it therefore that you deſire of God here?*

A. 1. [k] That I may be carefull to auoyde ſin for time to come, aſwell as to obtaine pardon for my ſinnes paſt.

[k] 1 Ioh.2.1

2. That God would keepe mee, if it be his bleſſed will, from [l] entring the liſts with Sathan, or [m] encountring any occaſion of ſinne.

[l] Mat.26.41 [m] Pr.30.8

3. That if I muſt needes bee tempted, yet I bee not [n] ouercome of any temptation.

[n] Rom.12.21.

Q. *What*

Quest. *What are the temporall euils you pray against?*

Answ. The euils of affliction or punishment.

Q. *How doe you pray against those?*

7 Petition. *A.* In the last Petition, But deliuer vs from euill.

Q. *What is meant by euill here?*

a Ge.48.16 Ze Ph3.15 *Answ.* The euill of[a] affliction specially, which hindereth our comfortable enioying of our selues, & those good things that might make our liues pleasant vnto vs.

Quest. *How may a man be deliuered from this euill?*

b 2King.19 32 f e Esay.57 1 d 2Sam,24 25. *A.* Either by[b] keeping it away that it fall not vpon him: or by[c] taking him away from the euill to come: or[d] by remouing the euill when it is fallen vpon a man: or by[e] altering the nature of it, that it may

e Ge.50 20 Rom,8.28, not proue euill but good vnto him.

Q. *What doth this suppose?*

A. 1. That[f] Gods best children are subiect to manifold troubles and afflictions here in this life.

f Psa34.19

2. That[g] they are not able to helpe themselues, either against them or out of them.

g 2.Chron, 20.12.

3. That[h] God is their onely refuge in all their troubles, their onely deliuerer

h Pro18 10

from

from all afflictions.

Q. *What is it that you desire of God here?*

A. That he would be pleased, if it may stand with his glory, & my chiefest good, to[i] keepe mee from all such outward or inward troubles, or grieuances, as might make my life vncomfortable vnto me, or else to[k] free me from them in his good time, or at least, so to[l] assist mee that I be not ouerwhelmed therewith, and so to order them, that they turne to my good, and not to my hurt in the end.

i 1 Chro 4. 10.
k Iam. 5. 15
l 1 Cor. 10.

Quest. *Which is that, that you call the conclusion?*

A. It is contayned in the last wordes, For thine is the kingdome, the power, & the glory, for euer, and euer. Amen.

The Conclusion,

Q. *What doe you obserue herein?*

A. 1. A confession of certaine of Gods attributes.

2. A testification of our faith in all that goeth before.

Quest. *Which is the confession of Gods attributes?*

A. For thine is the kingdome, the power, and the glory, for euer, &c.

Q. *What is meant by Gods kingdome here?*

m Ps. 103. 19.

Ans. That absolute, and[m] vniuersall soueraignety that he hath ouer all things in the

[n] 1 Chr.26 11,12. the world, to [n] dispose of them at his pleasure.

Q. *What meane you by saying, Thine is the power?*

[o] Ps.115.3. Ier.32.27. A. I meane, that he hath [o] all power in his hand, to doe whatsoeuer he will.

Q. *What doe you intend by saying, Thine is the glory?*

[a] Rev.4.11 Luk.2.14. A. That [a] all honour and prayse belongeth to God properly, and is to bee referred in all things to him onely.

Q. *Why doe you adde For euer and euer?*

A. To shew that all these are of an [b] vnchangeable continuance, eternall, and immutable.

[b] Psal.90.2 Psal.10.27

Q. *What vse is there of this confession here?*

A. It hath a double vse, as you may consider it either absolutely in it selfe, or with relation to the petitions foregoing.

Q. *What is the vse of it considered absolutely in it selfe?*

A. So it is a forme of praise and thanksgiuing vnto God.

Q. *What doth this teach you?*

A. 1. That prayse and thankesgiuing is to be ioyned with prayer.

[d] Ex.15.43 2. That [d] the prayse of God standeth onely in the confession of that excellency that

that is in him, and that belongs vnto him.

Q. *What vse hath it with relation to the petitions foregoing?*

A. So it containeth forcible reasons to confirme our faith, and to assure vs, that the foregoing petitions shall be granted.

Q. *Whence are these reasons drawne?*

A. Onely from God himselfe, and those perfections that are in him.

Q. *What learne you hence?*

A. That [c] the maine ground of our pleading in our prayers must [d] be fetched from God alone, and not from our selues, or any other creature.

Q. *Wherein consisteth the testification of our faith?*

A. In the last word of all, Amen.

Q. *What is the meaning of this word?*

A. It signifieth plainely either [d] So be it, [e] so it is, or, so it shall be.

Q. *What doth it import here*

A. It imports three things which are requisite in prayer.

1. [f] An assent of the minde to that wee pray for, grounded vpon the cleare knowledge and vnderstanding thereof.

2. [g] A desire of the heart, that the things so assented to may be obtained.

3. [h] An assurance of faith, that wee shall

c Deut. 8. 9. 18, 19.

d. 1 King 8. 36.

e Reuc. 22. 20.

f 1 Cor. 14 15, 16.

g Psa. 6. 2, 8

h Iam. 1. 6.

i Tim.2.8 obtaine them ſo far as ſhal be i good for vs.

Q. *Is it not lawfull to pray in any other words but theſe?*

A. Yes doubtleſſe; we are herein left vnto our liberty to expreſſe our mindes in
k Hoſ.14.2. Ioh.17.1. Act.4.24. k any words that ſuit with our occaſions

Queſt. *To what end then is this forme preſcribed?*

l Mat.6.9. *A.* As a l paterne, or rule by which we are to frame our prayers.

Q. *Is it not lawfull then to vſe this forme at all?*

A. Yes; it being not onely a patterne to
m Luk.11.2. n 1 Cor.14.15. be imitated, but a m forme alſo to be vſed, prouided it be done n with vnderſtanding and affection.

The fourth maine part.

THE SACRAMENTS.

Q. *ARe there any other helpes beſides to ſtrengthen our faith, and to helpe vs forward in our obedience?*

A. Yes, we haue beſides this the a preaching of the Word, and the Sacraments.
a Act.7.42. Q. *What neede is there of preaching of the word when we may read it?*

Anſ. Becauſe it is the b ordinance of
b Deut.18.17. God

God, the meanes that he hath appointed to [c] beget, and increase faith in vs. [c] Rom. 10. 17.

Q. How must a man heare the word that he may profit by it?

A. Hee must attend to it, with [d] meekenesse, and [e] reuerence, [f] meditate, & [g] conferre of it after he hath heard it, & aboue all carfully [h] put in practise what is taught therein. [d] Iam. 1. 21. [e] Isay 66. 2. [f] Psal. 1. 2. [g] Deut. 6. 7. [h] Ioh. 7. 17. [*] Iam. 1. 22.

Q. What are the Sacraments?

A. Certaine outward [i] signes or seales, appointed by God to assure vs of our interest in Christ and all his benefits. [i] Rom. 4. 11.

Q. How many parts be there in a Sacrament?

A. Two; [k] an outward visible signe, and an inward spirituall grace signified thereby. [k] Mat. 3. 11.

Q. How many Sacraments be there?

A. Onely two now in vse, Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. The first Sacrament of the New Testament, which sealeth vnto vs our [l] engraffing into Christ, and [m] admission into his Church. [l] Gal. 3. 27. [m] Ioh. 3. 5.

What is the outward signe in Baptisme?

A. [n] Water; wherein the party baptized is [o] dipped or sprinkled therewith, [n] Ioh. 1. 31. [o] Eph. 5. 26.

p Ma.18.19 P in the Name of the Father, the Sonne, & the holy Ghost.

Q. *What is the inward or spirituall grace signified thereby?*

q Act.22.16 1 Co.6.11. A. The q washing and cleansing of the soule from the guilt and staine of sinne, by the Blood and Spirit of Christ.

Q. *What followeth vpon this?*

r Tit.3.5. A. r Regeneration, or new birth.

Q. *But doth this inward grace alwayes accompany the outward signe?*

s 1 Pet.1.2 A. No, but only in those s to whom God of his free mercy vouchsafeth it vnto.

Q. *Who are to be admitted to this Sacrament?*

t Act.10.47 A. All that t in the judgement of charity are to be reputed to be within the couenant of grace.

Q. *Who are they?*

u 1 Cor.7.14. A. 1. All u Infants borne of Christian Parents.

x Act.8.37. 2. Any x others that are conuerted to the faith of Christ.

Q. *How often is this Sacrament to bee receiued?*

A. Onely once, as a man can bee but once borne.

Q. *But is a man to make no vse of his Baptisme afterwards?*

A. Yes,

A. Yes, he is to haue recourse thereunto, as to [y] a fountaine euer open for sinne and for uncleanneſſe, and to remember his couenant made therein. [y Zac.13.1]

Q. *What is the Lords Supper?*

A. It is the other Sacrament of the New Teſtament, wherby our continuance nouriſhment and growth in Chriſt, is ſealed unto us.

Q. *What is the outward ſigne in this Sacrament?*

A. [a] Bread and Wine, together with the actions of bleſſing, breaking, diſtributing and receiuing, exerciſed in and about the ſame. [a Mat.26. 26.27.]

Q. *What is the inward ſpiritual thing ſignified thereby?*

A. [b] The Body and Bloud of Chriſt, giuen vs by God, and receiued of vs by faith for the [c] nouriſhing of our ſoules vnto eternall life. [b Ibid. c Ioh.6.50. 51.]

Q. *But is the Body and Bloud of Chriſt receiued of all that partake of the outward Elements of Bread and Wine in the Sacrament?*

A. No; for though God offer them to all, yet are they receiued of them alone, [d] that haue the hand of faith to lay hold on them. [d Ioh.6.39]

Q. *Who are to be admitted to the participation*

pation of this Sacrament?

A. All such as haue beene baptized, and are of yeares and iudgement, to discerne the Lords body.

Q. *Doe all such receiue benefit thereby?*

A. No, but only such as are duely fitted and prepared thereunto.

Q. *How ought men to fit and prepare themselues hereunto?*

[c] 1 Cor. 11. 28. *A.* By a serious [c] examination of themselues, whether they bee endued with sauing faith, grounded upon sound knowledge, and true repentance, seconded with vnfayned loue to God and his children.

Q. *What if a man vpon examination finde not these in himselfe?*

A. He were best forbeare vntill he finde them in some measure, at least a sincere & earnest desire after them, which is the beginning of them.

Q. *What if a man doe Receiue though hee finde no such thing?*

A. He is an vnworthy Receiuer, where, by [f] hee becomes guilty of the Body and Bloud of Christ, and so eateth and drinketh iudgement to himselfe.

[f] 1 Cor. 11. 27. 29.

Q. *If a man doe finde these in some measure, is he to take no further care?*

A. Yes, in the very act of receiuing, he

he is withal reuerence, deuoute affection, and thankefulnes to [g] remember Christs death, & to ſtirre vp his faith, that he may apply the ſame to himſelfe, to the comfort and refreſhing of his ſoule. [g] 1 Cor. 23 26.

Q. *What is he to do when he hath receiued?*

A. Hee is to [h] bleſſe God for his refreſhing, and to endeauour in the ſtrength thereof to walke more cheerefully and ſteadily in the good wayes of God, growing in grace, and abounding more and more in well-doing. [h] Mat. 26. 30.

Q. *What are we to doe more for the furthering of this?*

A. We are to [i] watch continually, and euer and anon to call our ſelues to an account how we doe goe on. [i] Ma. 16. 4.

Q. *May a man by this meanes be kept from falling into ſinne?*

A. No, when hee hath done his beſt, hee ſhall ſtill [k] faile, and fall many wayes. [k] Iam.

Q. *What benefite hath a man then by taking all this paines?*

A. By this meanes he ſhall keep himſelf from thoſe groſſe failings, that others are ſubiect vnto, and ſtill retaine [m] the peace of a good conſcience. [l] Pſa. 19. 13 & 119. 133. [m] Ph. 4. 7.

Q. *But is not this peace ſubiect to interruption?*

A. Yes, through our careleſneſſe, or when

when God leaues vs to our selues, to humble vs.

Q. *What are we to doe in such a case?*

A. We must renew our couenant with God by the [n] renewed acts of repentance, and faith in Christ Iesus.

[n] Reu. 2. 5. Ie. 31. 18. 19

Q. *What will follow hereupon?*

A. Wee shall be [o] kept by the mightie power of God through faith vnto saluation.

[o] 1 Pe. 1. 5.

FINIS.